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Studies," "Festal Hymns and Songs and Devotional Passages." The companion volume brings "together in a convenient form the more striking of the shorter passages of the Old Testament and the more illuminating of the similes, metaphors, and descriptive phrases." These volumes are admirably adapted to the purpose for which they were written, namely, for use in the schoolroom; and one may venture to add that the preacher who is looking for a new kind of "homiletical concordance" should examine these books.

Jesus as He Was and Is. By Samuel G. Craig. New York: George H. Doran, 1914. Pp. 288. \$1.00.

This is a good series of sermons, earnest and positive in its teaching, from one who believes that Jesus is the same yesterday and today.

The Prayers of St. Paul. By W. H. Griffith Thomas. New York: Scribner, 1914. Pp. 144. \$0.60.

Dr. Thomas gives in this book a series of nine meditations on texts of the Epistles of St. Paul which reveal the writer's spiritual life as characterized by prayer. This book will be found practical and helpful by Bible students.

The Joy of Finding. By A. E. Garvie. New York: Scribner, 1914. Pp. 138. \$0.60.

This is an exposition of the parable of the Prodigal Son where the center of interest is the contrast between the attitude of the father and the elder brother as typical of God's humanity and Man's inhumanity to man. God can be defined as what man at his best would be. This parable, for instance, shows that he is man-like and fatherly; it is not a complete system of theology, but no theology should contradict its lessons. Readers of this book will not fail to understand it and to explain it better.

The Psychology of the New Testament. By M. Scott Fletcher. New York: Hodder & Stoughton, 1912. Pp. 332. \$1.50.

Psychology is the modern science that seeks to understand how men feel and think, why they feel and think as they do, and how this mental process operates in the whole physical personal complex. Formally defined, psychology is the science of consciousness, the description and explanation of sensations, desires, emotions, cognitions, reasonings, decisions, and volitions. To interpret these states of consciousness one must know as fully and accurately as possible their causes, conditions, and consequences. Now the New Testament

undertakes no such analysis and investigation of the phenomena, origin, and result of human consciousness; for this reason the New Testament presents no psychology. In the strict sense, therefore, the title of the book is incorrect. What the New Testament does is to take up and turn to evangelizing use certain popular current Jewish cosmic and anthropological ideas of a pre-scientific quality already associated with moral-religious experience in the homiletics, education, and worship of Palestine in the first century A.D. But the author's intention is plain enough: he wishes to argue the essential validity of these New Testament cosmic and anthropological ideas for modern psychology and their supreme worth for moral-religious teaching.

Mr. Fletcher states that his purpose is "to arrive at a knowledge of the psychological conceptions of the New Testament writers by an inductive study of their teaching, looked at from the standpoint, but interpreted in terms of present-day psychology" (p. 6). Of the two tasks here proposed, the historical interpretation and the modern interpretation of the primitive-Christian religious experiences and conceptions, the former is more nearly accomplished than the latter. After a chapter on "The Relation of Biblical to Modern Psychology," he arranges his treatment of the subject in three divisions: Part I, The Psychological Terminology of the New Testament, where he discusses the meaning of the terms Soul, Spirit, Heart, and Flesh. Part II, The Psychological Experiences of the New Testament, contains chapters on "Jesus and Man in the Synoptic Gospels," "The Conversion of Paul," "Spiritual Conditions of Entrance into the New Life," "The Psychology of Repentance and Faith," and "The Regenerate Man." Part III, Comparative Conceptions of Personality, sets forth "The Christian Personality," "The Jewish Conception of Personality," "Contrast between Greek and Christian Views," and "The Relation of the Christian Idea to Modern Theories."

At the outset (p. 3) Mr. Fletcher accepts the statement that "there is no revealed anthropology or psychology"; and later (p. 11) says, "It should be recognized at the outset that the biblical psychology is not scientific in the strict sense of the word." These things are true: one must not expect that the religious experiences of Jesus, Paul, and their followers in the first century A.D. will have been apprehended, either by themselves or by others, in a scientific way. There was some psychological science in the period to which they belonged, but it was Greek rather than Jewish, and of the scholars rather than of the people. The first Christians were neither trained nor disposed to interpret their feelings and ideas according to scientific principles. Theirs was a "folk-psychology," pre-scientific, naïve, traditional, homiletical, and ritualistic. The author, however, drifts away